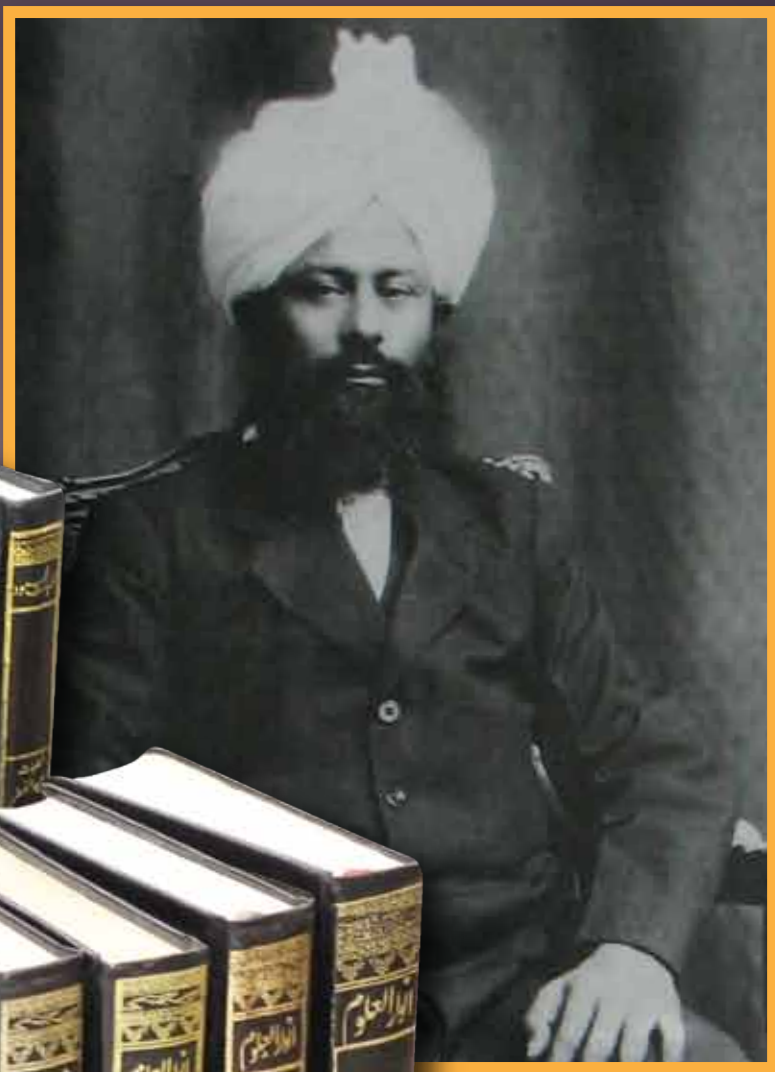


AHMADIYYA

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A Servant of God Is In Search of You!

1. Do you know how to work hard? So hard that you can work for 13 to 14 hours a day?
2. Do you know how to speak the truth? To the extent that regardless of the situation, you are unable to lie. If one of your close friends or a relative lies in front of you, or if someone narrates an incident to you of when they bravely lied about something, would it be hard for you to live without expressing your hate towards it?
3. Are you free from feelings of false pride? Can you sweep streets clean? Can you walk down streets carrying heavy loads on yourself? Can you make any kind of announcements in the marketplace with a loud voice? Can you travel throughout the day and stay awake the entire night?
4. Can you remain in seclusion, meaning can you,
 - Sit in one place for days at a time.
 - Sit and meditate for hours upon hours.
 - Not to talk to anyone for many hours or days.
5. Can you travel by yourself, bearing your own burden without having any money in your pockets? Can you travel along with enemies, rivals, and strangers? Can you travel for days, weeks or months at a time?
6. Do you agree that some people cannot be defeated? Such people dislike to even hear the word “defeat.” They are prepared to bring down mountains and willing to control rivers! Do you think that you will be prepared for this sacrifice?
7. Do you have the courage to say “Yes,” when the whole world is saying “No?” While everyone is laughing around you can you remain serious? If people run towards you and stop you so they can assault you, instead of turning your feet to run away, can you stand firm, lower your head and say, “Here, beat me.” Do you reject what others say because they are liars and can you make everyone agree with you because you are truthful?
8. You do not say, “I worked hard but God did not grant me success.” Instead, you see your own faults in your failure. Do you believe that those who work hard always succeed and those who do not succeed, never really worked hard.

If you are such a person, then you have the ability of becoming a good missionary and tradesman. But where are you? A servant of God is in search of you for a long time! O’ Ahmadi young man! Find this person in your province, in your city, in your area, in your house and into your heart!!

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra}
Al-Musleh Mau’ūd

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom

Selection from the Holy Qur'ān and Ahādīth p.2

So Said the Promised Messiah^{as} p.3

Guidance from Hadrat Khalīfatul Masīh V^{aa}

Summary of Friday Sermons p.4

Articles

Introduction to Bai'at - Part VI p.7

Hadrat Musleh Mau'ūd^{ra} -
"Filled with Secular & Spiritual Knowledge" p.11

The Promised Reformer^{ra} p.15

3rd Abdus Salām Science Fair p.18

Ethnic Media Information Dinner p.20

Announcements p.21

Press Releases p.22

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Pearls of Wisdom



THE HOLY QUR'AN

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

Chapter 3 - Āle-`Imrān, Verse 111

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ۚ وَلَوْ أَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
لَّهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١١﴾
(سورة آل عمران ٣ آيت ١١١)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hadrat Huzaifa^{ra} relates that the Holy Prophet^{sa} said,
“By Him who holds my life in his hands, you should enjoin goodness and forbid evil, else very soon Allāh will punish you, and then you will call onto him but He will not answer you.”

Jām`i Tirmidī, Book of Trials

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُونَ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ
الْمُنْكَرِ أَوْ لَيُؤْشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ
تَدْعُونَهُ فَلَا يَسْتَجَابُ لَكُمْ -

(جامع ترمذی - ابواب الفتن، باب الامر بالمعروف والنهي عن المنكر)



So Said the Promised Messiah^{as}

“The Holy Prophet^{sa} made a prophecy on the basis of revelation from Almighty Allāh that the Promised Messiah will marry and he will have children. This indicates that Almighty Allāh will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allāh.” (Ā’inah Kamālāt-e-Islām, pg. 578)

“That it is hinted in it (the prophecy) that a righteous son shall be born to him (the Promised Messiah) who is similar to him in his qualities.” (Tohfa-e-Baghdād – Rūhānī Khazā’in Vol.7, pg. 209)

The Divine Revelation Concerning the Musleh Mau’ūd

Given below is an English translation by Sir Zafrullah Khan^{ra} of the prophecy regarding the Musleh Mau’ūd^{ra}. It is taken from the book Tadhkirah (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah^{as}.

In the announcement of February 20, 1886, the Promised Messiah^{as}, says:

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

‘I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God’s word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its

ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Fadl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh’s mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

Guidance from Hadrat Khalīfatul Masīh V^{aa}

Life of Hadrat Sāhibzādī Nāsira Begum

Summary of Friday Sermon Delivered on August 5, 2011

On August 5, 2011, Hadrat Khalīfatul Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verses 27-28 of sūrah Al-Rahmān, which are translated as follows:

كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

“All that is on it (earth) will pass away. And there will remain only the Person of thy Lord, Master of Glory and Honour.” (55:27-28)

Hudūr^{aa} said that the Promised Messiah^{as} came so as to bring people closer to God, to make them cognizant of what it means to be God’s true servants, and to prepare them for eternal bliss and everlasting life. Hudūr^{aa} continued to say this eternal life can only be found if we first find God. The month of Ramadān comes every year to lead us closer to God and to save us from damnation. It comes to raise our standards of goodness and virtue and to enhance our spirituality. Fortunate are those who make the best use of these days and strive to become God’s true servants.

Hudūr^{aa} explained that our attention is drawn to this subject especially when one of our elders passes away from this world. Speaking about the recent

demise of his beloved mother, Hudūr^{aa} said, “I found inspiration from the way she prayed and the manner in which she recited and deliberated upon the Holy Qur’ān. She had her upbringing among the companions of the Promised Messiah^{as} and had acquired many of their traits. There was dignity in her actions and in her speech. She received education up to F.A. and then attained the Arabic language degree of ‘Maulvi.’ She served as President of Lajna Imā’illāh Rabwah for many years and laid great stress on Tarbiyat and *purdah*. The decisions she made had far reaching consequences. She loved poetry and knew countless verses by heart, including the *Qasīdah*. She also loved reading the books of the Promised Messiah^{as}. She was full of sympathy for others and was very hospitable. She was very regular in the payment of her Chandas and eager to take part in all financial appeals made by the Jamā’at. May Allāh accept all

her prayers especially those in favour of me, my brothers and sisters and our children. Āmīn”

Hudūr^{aa} went on to say, after I became Khalīfa, her relationship with me was transformed. I would call on her before leaving for a foreign tour and she would bless me with her prayers. When I met her on the occasion of Jalsa Sālāna Qādiān in 2005, I saw in her eyes the same respect that she had for all the Khulāfa’. May Allāh grant her a lofty station in paradise. Āmīn.

Hudūr^{aa} also informed the Jamā’at of the sad demise of Chaudhary Nadhir Ahmad, former Nā’ib Nazir Zirā’at and Nā’ib Wakīl Zirā’at; and Mirzā Rafiq Ahmad sāhib, the youngest son of Hadrat Khalīfatul Masīh II^{ra}.

Hudūr^{aa} led the Namāz Janāzah Ghā’ib of the three deceased after Friday prayers.

The Promised Messiah^{as} came so as to bring people closer to God, to make them cognizant of what it means to be God’s true servants, and to prepare them for eternal bliss and everlasting life.

Ramadān and Servants of the Gracious God

Summary of Friday Sermon Delivered on August 12, 2011

On August 12, 2011, Hadrat Khalīfatul Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verses 187 of sūrah Al-Baqarah, which is translated as follows:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلِّهِمْ
يُرْشَدُونَ ﴿١٨٧﴾

“And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’” (2:187)

Hudūr^{aa} said that much as the world needs to turn towards God to be saved from calamities and to attain salvation, but it seems to be heading in the opposite direction. The only exception to this is Jamā`at Ahmadiyya which believes in Allāh’s promises and in the prophecies of the Holy Prophet^{sa}. Yet if we fail to establish a living relationship with God, we will have lost all that we have attained. The Promised Messiah^{as} says, “Sometimes the world is engulfed in darkness and faith is subdued; it is then that heaven sends down a new

manifestation and people are blessed with divine insight and are motivated to offer gratitude to God. They serve God and advance in His love to the utmost heights.”

Hudūr^{aa} explained that Allāh chose the Promised Messiah^{as} because of his love and devotion to God and his affection for the Holy Prophet^{sa}. The Promised Messiah^{as} taught us how to love God and how to serve Him. He also accomplished the momentous task of the renaissance of Islām. Among his followers were many who received divine revelations and proved to be God’s true servants.

Hudūr^{aa} said that according to prophecies, this Jamā`at is destined to progress forever. Let us, then, realize our responsibilities in order to become a part of this great revolution. Every Ahmadi is responsible for saving the world from calamities and establishing mankind’s link with God. This duty cannot be fulfilled without prayers. To help our reformation, Allāh has once again blessed us with the month of Ramadān to facilitate us in abiding by His injunctions and in attaining spiritual progress. This month provides the best opportunities for enlightening our hearts. Prayer helps to purify the self and fasting enlightens the heart so that the doors to visions and revelations is opened for man and

he is able to behold the Almighty.

Hudūr^{aa} said that we should not confine our zeal for worship and fasting only to the month of Ramadān. Rather we should be determined to make these virtues a lasting part of our lives.

Hudūr^{aa} further added that a person’s prayers are accepted if he has perfect faith in God and his supplications are full of anguish and humility. When a person cries and supplicates before his Lord, God covers him in the mantle of piety and virtue. For one’s prayers to be accepted, it is also important to bring about a positive change in oneself and to abide by God’s injunctions.

Hudūr^{aa} said that today only prayers are required to save mankind from the pit of destruction. While we pray for ourselves and our children in this Ramadān, we should also pray for the world at large. And let us never forget to pray that Allāh may cause us to be among His true servants. May Allāh enable us to reap the full blessings of Ramadān. *Āmīn.*

At the end of the sermon, Hudūr^{aa} informed the Jamā`at of the sad demise of Subedar Raja Muhammad Mirzā Khan sāhib and Āmina Begum sāhiba wife of Sheikh Nadir Ahmad sāhib of Rabwah. Hudūr^{aa} lead the Namāz Janāzah Ghā’ib of the deceased after Friday prayers.

This Jamā`at is destined to progress forever. Let us, then, realize our responsibilities in order to become a part of this great revolution. Every Ahmadi is responsible for saving the world from calamities and establishing mankind’s link with God.

Prayer Begets Prayer

Summary of Friday Sermon Delivered on August 19, 2011

On August 19, 2011, Hadrat Khalīfatul Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Hudūr^{aa} said that the Promised Messiah^{as} has stressed the importance and necessity of prayers and has shown us how we can become God's true servants in the light of the verse, "Thee alone do we worship and Thee alone do we implore for help." The Promised Messiah^{as} says that prayer sets right all one's affairs, whether of this world or the next. He^{as} says that prayer is an act that saves us from evil conduct; it purifies us and leads us to God.

Hudūr^{aa} further added that without the help of God, it is not possible to perform worship that is acceptable to Him and that also bears positive results. Worship is the purpose of man's creation and the prayer **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**, which we recite in our obligatory prayers and *nawāfil*, shows us the way to achieve this purpose.

Hudūr^{aa} said that **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** means that we intend to worship God, but we can only do so if He helps us. God, in His grace, invariably comes to the aid of those who supplicate to Him, but there must first be a commitment on their part to abide by His injunctions and to become His true servants. This prayer is also an expression of

humility, whereby man confesses his helplessness unless assisted by God. It also means that one should supplicate putting all trust in Him, just like an infant. The prayer also implies that man should worship God steadfastly, from prayer to prayer, from Jumu'a to Jumu'a and from Ramadān to Ramadān. We are given the message that, being weak and worthless mortals, we should give up all pride and arrogance and not place any trust in our own knowledge, for there is nothing more dangerous than this. It is the meek who are saved by God because of their humble supplications. This prayer also teaches us to confess our wrongdoings and shortcomings.

Hudūr^{aa} explained that the use of the plural in this prayer signifies that one should not only pray for oneself, but also for one's family, one's kin, one's community and mankind at large. This prayer also underlines the importance of effort. Just as a farmer tills the ground and sows seeds, so should a believer make every effort in his power to achieve his objective, along with prayers.

Hudūr^{aa} said that Salāt is the chief of all worship. It is a conveyance that leads directly to God. We should offer our prayers regularly and try to find pleasure in our worship as the

Promised Messiah^{as} has taught us. May Allāh enable us to make the best use of these teachings so that we may become His true servants. Hudūr^{aa} urged Ahmadīs to concentrate on their prayers particularly in these last days of Ramadān.

TAJNID AN IMPORTANT REMINDER FOR JAMĀ'AT MEMBERS

For convenience of all members the Jamā'at Ahmadiyya Canada, the Tajnīd Department has been providing the following services in order to update any changes in addresses, phone numbers and the arrival of newborn babies for Tajnīd records. Changes can be made in any of the following ways:

Telephone - Please record your name, member code and phone number clearly. In case of an address change, please spell your address to avoid errors.

Fax - The above information can also be faxed to the Tajnīd Department at 905-832-9382. This fax number is solely for Tajnīd purposes.

E-Mail - Jamā'at members can also send their information via e-mail to tajnīd@Ahmadiyya.ca

Website - Log on to www.Ahmadiyya.ca/services and fill in the appropriate form available online.

All Jamā'at members are requested to please update their contact information using any one of the above four options.

Jazākumullāh Ta'āla Ahsanul Jazā!

Tajnīd Department, Canada

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

This means that we intend to worship God, but we can only do so if He helps us. God, in His grace, invariably comes to the aid of those who supplicate to Him, but there must first be a commitment on their part to abide by His injunctions and to become His true servants.



Introduction to Bai'at - Part VI

Hadrat Mirza Masroor Ahmad Khalīfatul Masīh V^{na}

The following is taken from the concluding address delivered at the Annual Convention of the Ahmadiyya Muslim Jamā'at, Germany, on August 24, 2003, in which the fourth, fifth and sixth conditions of bai'at were explained in detail. It can be found in the book titled, "Conditions of Bai'at And Responsibilities of an Ahmadi," on pg. 91-102.

CONDITION V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

Allāh the Almighty says in the Holy Qur'an:

And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to His servants. (Al-Baqarah, 2:208)

In explaining this verse of the Holy Qur'an, the Promised Messiah^{as} says:

The people of the highest grade among the people—that is, people who are completely lost in the pleasure of Allāh, and sell their selves to earn the pleasure of God—are the people upon whom the mercy of Allāh descends.... In this verse Allāh the Almighty

says, 'Only he is delivered from all tribulations who sells his self in My way and for My pleasure. He proves with his utmost endeavours that he belongs to God and considers his entire being as something that has been fashioned for obedience of the Creator and service to the creation...' (Report Jalsah A'zam Madhāhib, pg. 131-132)

Then he says:

A loved one of God sells his being in the way of God. In return, he earns the pleasure of God. Such are the ones upon whom the special mercy of God descends. (Report Jalsah A'zam Madhāhib, pg. 188)

Then he^{as} says:

There are some people who sell their beings hoping that He would be pleased... (Paigham Sulh, Rūhānī Khazā'in, Vol. 23, pg. 473)

For such people, Allāh the Almighty has given the glad tiding:

And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among My servants. And enter thou My Garden. (Al-Fajr, 89:28-31)

People who are reconciled to the will of Allāh, and suffer all hardships and tribulations for His sake, are never left unrewarded by Allāh the Almighty. There are many among us who are embodiments of shortcomings and defects. We commit many errors

and sins. But if we are in the habit of reconciling to the will of Allāh, and are ever-prepared to, and do, suffer all indignities for Him, if we do not act like a wailing woman who puts up a big clamour on any small suffering, for such patient ones there is a glad tiding from the Holy Prophet^{sa}.

SUFFERINGS OF A MUSLIM ARE AN EXPIATION FOR SINS

Hadrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said,

'No Muslim suffers any calamity, suffering, pain, discomfort, or anxiety, even as small as the prick of a thorn, but Allāh wipes out instead some of his defaults and his sins.' (Sahīh Muslim, Kitāb-ul-Birri was-Silah)

In another hadīth Hadrat Suhaib Bin Sinan^{ra} has related that:

The Holy Prophet^{sa} said, 'Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him because he earns merit for his steadfastness.' (Sahīh Muslim, Kitāb-uz-Zuhdi)

Sometimes Allāh makes His servants go through sufferings related to his children. There is excessive wailing and crying at the death of children, especially among women. Thanks to

Allāh, He has granted the Ahmadiyya Muslim Jamā`at mothers who are very patient and reconciled to His will. But sometimes there are instances of complaining, especially among the illiterates or those with meagre education. In fact, I have also observed some cases where those with good education that they utter words of ingratitude.

There is a *hadīth* that the Holy Prophet^{sa} used to take a pledge from female Companions^{ra} in this respect. The *hadīth* runs as follows:

Hadrat Usaid^{ra} relates that he heard from a female Companion^{ra} who had taken a pledge at the hand of the Holy Prophet^{sa} that the pledge included the following: "We will not disobey the Holy Prophet^{sa}, will not tear our faces in wailing, will not raise a hue and cry during mourning, and will not tear our clothes or keep our hair ruffled." (Sunan Abū Dawud, Kitāb-ul-Janā'iz)

REAL TIME TO SHOW PATIENCE IS WHEN TRAGEDY STRIKES

Hadrat Anas^{ra} relates that the Holy Prophet^{sa} passed by a woman who was crying by the side of a grave. He^{sa} said to her,

"Be mindful of thy duty to Allāh and be steadfast." She retorted, "Leave me alone; you have not been afflicted as I have been." She had not known who he was. Someone told her, "That was the Holy Prophet^{sa}." She proceeded to the door of the Holy Prophet^{sa} and not finding any doorman went in and said to him, "I had not recognised you." He said, "Steadfastness means to be resigned at the time of the first shock of grief." (Sahīh Al-Bukharī, Kitāb-ul-Janā'iz, Bāb Ziyaratil-Qubur)

Another important point that has been emphasised in the fifth condition is [to remain steadfast] no matter how hard the circumstances, how long the period of hardship, how apparent the worldly

attractions, how likely the benefits from diverse worldly activities, and how luring the attractions offered by the worldly powers that tells you not to worry because: 'as an Ahmadi, even as you maintain ties to the Jamā`at, you can still conduct your professional affairs, serve the Jamā`at, and sacrifice financially.' All of these are caused by *Dajjal* [Antichrist] to move you away from Allāh and the Jamā`at. Therefore, the Promised Messiah^{as} says that if you have taken the pledge, stay away from these snares. Do not be misled by these attractions. Remain faithful to Allāh. If you turn to Him, you belong to the Promised Messiah^{as} and will receive everything. The following is a beautiful admonition of the Holy Prophet^{sa} in this respect.

Hadrat Ibn-e-'Abbas^{ra} has related that, "I was once riding with the Holy Prophet^{sa}. He said, 'My dear child, I am going to teach you a few things: Keep Allāh in mind, He will safeguard you; keep Allāh in mind, you will find Him nearby. When in need, ask only of Allāh; if you need help, ask Him alone for help. Remember, if the whole world joins together to benefit you, it can do nothing to benefit you, except if Allāh wishes and decrees it for you. And if they all join to hurt you, they can do nothing to hurt you, except if Allāh decrees the harm for you. The pens have been stored away and the ink has dried.'" (Sunan Tirmadhī, Bāb Sifatil Qiyamah)

Another version is:

Keep Allāh in mind, you will find Him before you. Recognise Allāh in times of ease, He will recognise you in times of hardship. Remember, what escaped you was not decreed for you; and what is decreed for you will definitely come to you. Remember, the help of Allāh comes as a result of steadfastness, and times of ease and times of hardship are commingled, and every hardship is followed by times of ease. (Riād-us-Sālihīn, Bab-ul-Muraqabah, Hadīth no. 62)

Nothing that the Holy Prophet^{sa} did was against the pleasure of Allāh; yet, he prayed fervently, he prayed for the pleasure of Allāh.

Hadrat Muhammad Bin Ibrahim^{ra} narrates a *hadīth* from Hadrat 'Aishah^{ra}, 'Once I was sleeping by the side of the Holy Prophet^{sa}. During a time at night I did not find him there. While searching around, my hand touched his feet while he was prostrating. He was praying, "Allāh, I seek the protection of Thy pleasure against Thy displeasure; and I seek the protection of Thy forgiveness against Thy punishment. I cannot count the ways of praising Thee. You are as You have described Your Holy Self.'" (Sunan Tirmadhī, Kitāb-ud-Da'wat)

Another tradition says that:

Someone from Medina heard from Hadrat 'Abdul Wahhab Bin al-Ward^{ra} that Hadrat Mu'awiyah^{ra} wrote to Hadrat 'Aishah^{ra} requesting some advice. She replied, '*Assalāmo Alaikum*.' I have heard the Holy Prophet^{sa} say, "One who seeks the pleasure of Allāh, even at the cost of displeasing some people, Allāh is Sufficient for him against them. But he who displeases Allāh for the sake of pleasing some people, Allāh hands him over to those people.'" (Sunan Tirmadhī, Kitāb-uz-Zuhd)

YOU ARE THE LAST JAMĀ'AT ESTABLISHED BY ALLĀH

The Promised Messiah^{as} writes:

It is inevitable that you should be tried with diverse types of pain and misfortune as the faithful before you were tried. Be mindful, lest you should stumble. So long as you have a firm relationship with heaven, the earth can do you no harm. Whenever harm befalls you, it will be through yourself and not through your enemy. Even if you lose all honour on earth, Allāh will bestow eternal honour upon you from heaven. So do not let go of Him. It is inevitable that you be persecuted and suffer

CONDITION V

THAT HE/SHE SHALL REMAIN FAITHFUL TO GOD IN ALL CIRCUMSTANCES OF LIFE, IN SORROW AND IN HAPPINESS, IN ADVERSITY AND IN PROSPERITY, IN FELICITY AND IN TRIAL; AND THAT HE/SHE SHALL IN ALL CONDITIONS REMAIN RESIGNED TO THE DECREE OF GOD AND KEEP HIMSELF/HERSELF READY TO FACE ALL KINDS OF INDIGNITIES AND SUFFERINGS IN HIS WAY AND SHALL NEVER TURN AWAY FROM HIM AT THE ONSLAUGHT OF ANY MISFORTUNE; ON THE CONTRARY, HE/SHE SHALL MARCH FORWARD.

receiving dreams or revelations and thus we sit idly and refrain from utmost striving. Allāh the Almighty does not like that.... (Al-Badr, Vol., 3, No. 18–19, May 8–16, 1904, pg. 10)

Then he^{as} says:

Every true believer passes through such circumstances. If he becomes His with sincerity and fidelity,

Allāh becomes his friend. But if the structure of faith is weak, then there are dangers. We have no knowledge of the secrets of anybody's heart... but anyone who totally belong to God receives His protection. Although He is the God of everyone, He manifests especially to those who hand themselves over to God. To hand oneself over to God means that the self be totally demolished and nothing should remain of it. That is why I tell my Jamā`at again and again that they should take no pride in taking the pledge. If the heart is not purified, there is no merit in placing their hands in my

many disappointments, but do not lose heart, for it is Allāh Who tests you whether you are steadfast in His cause or not. If you desire that angels should praise you in heaven, then endure beating and be joyful, hear abuse and be grateful, experience failure and do not cut your relationship with Allāh. You are the last Jamā`at of Allāh, so practice virtue at its highest level. Anyone from among you who becomes slothful will be cast out of the Jamā`at like a foul thing and will die in sorrow and will be able to do no harm to Allāh. I give you the good news that your God truly exists. All are His creatures, but He chooses the one who chooses Him.

He comes to the one who goes to Him. He bestows honour upon him who honours Him. (Kashtī-e-Nuh, Rūhānī Khazā'in, Vol. 19, pg. 15)

Then the Promised Messiah^{as} says:

What we need to do is to please Allāh. That requires sincerity, truthfulness, and fidelity, not that the efforts of our Jamā`at be limited to mere words. When Allāh is pleased with us, He puts blessings in our affairs and opens the doors of His grace and blessings... This narrow gate—the gate of truthfulness and fidelity—is not easy to cross. We can never be boastful that we start

رَبِّ اِنَّكَ جَنَّتِي وَرَحْمَتِكَ جُنَّتِي وَآيَاتِكَ غِذَائِي وَفَضْلُكَ رِدَائِي

O my Lord, You are my Paradise, and Your Mercy is my protection, and Your signs are my nourishment and Your Grace is my mantle.

hand.... But anyone who makes a true pledge attains forgiveness of even major sins and receives a new life. (Malfūzāt, Vol. 3, pg. 65)

THOSE WHO BELONG TO THE PROMISED MESSIAH^{as} CANNOT BE SEPARATED FROM HIM

Then the Promised Messiah^{as} says:

He who does not wish to follow me can depart from me. I do not know how many terrible and thorny forests I may have to cross. Why do those who are tender-footed put themselves to trouble with me? Those who are mine will not depart from me, neither on account of misfortune, nor in consequence of the vilification of people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes; shall we become frightened by trials in the cause of Allāh? Can we be separated by any trial that comes from our Beloved Allāh? Certainly not, but only through His grace and mercy. Those who wish to depart may do so; we bid them farewell. But they should remember that after thinking ill and cutting asunder, if they should again incline towards me, such inclination would not receive the honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a big stain. (Anwār-ul-Islām, Rūhānī Khazā'in, Vol. 9, pg. 23–24)

STEADFASTNESS

One hundred years ago, two elders of the Jamā'at demonstrated perfect

fidelity and steadfastness. They were true to their pledge, very true. They were enticed with different kinds of attractions to break the pledge, but these princes of steadfastness paid no attention to them and remained true to their pledge. The Promised Messiah^{as} has paid excellent tribute to them. They are Sāhibzadah Sayyed 'Abdul Latif Shahīd^{ra} and 'Abdur-Rahmān Khan^{ra}. I present an excerpt from the Promised Messiah^{as}:

Ponder with faith and fairness that if a Jamā'at were based entirely on deceit, falsehood, and trickery, could its members demonstrate such steadfastness and valour that they should not forsake this path, accept being trampled under stones and—not worrying about their wives and children—offer their lives despite the repeated promises of release on condition of renouncing *bai'at*? Sheikh 'Abdur-Rahmān^{ra} was slaughtered in Kabul in the same manner. He made no protest nor begged for release by renouncing *bai'at*.

This alone is the sign of a true faith and a true *Imām*. When someone attains a true understanding and the heart is permeated with spiritual sweetness, such a person does not fear being killed in this path. Of course, those whose faith is skin-deep, and faith has not permeated their limbs and veins, can turn apostate like Judas Iscariot. There are examples of such apostates in the life of every Prophet. Thanks to Allāh a large party of the faithful is with me; every one of them is a sign for me. This is the Grace of my Lord.

رَبِّ اِنَّكَ جَنَّتِي وَرَحْمَتِكَ جُنَّتِي وَآيَاتِكَ غِذَائِي وَفَضْلُكَ رِدَائِي

Translation:

O my Lord, You are my Paradise, and Your Mercy is my protection, and Your signs are my nourishment and Your Grace is my mantle. (Haqīqat-ul-Wahī, Rūhānī Khazā'in, Vol. 22, pg. 360–361)

The history of the Ahmadiyya Muslim Jamā'at over the last one hundred years bears witness that such examples of faithfulness and fidelity have been repeatedly demonstrated. There were losses of lives and property. There were martyrdoms. Children were killed in the presence of fathers, and fathers were killed in the presence of children. Then did Allāh—Who is the Greatest in rewarding faithfulness—permit this blood to be spilled in vain? No. He showered His Mercy upon their progenies in an unprecedented way. Many of you who are present here or are spread in many countries are personal witnesses to this. Indeed, many of you are the recipients of these blessings. This is a consequence of the fidelity that you have shown towards Allāh and the way you remained true to the pledge of allegiance. When the time of ease comes, do not forget this pledge of *bai'at* nor let your future generations forget it. Always remain faithful to the dear Allāh, so that His blessings may continue to pour on your future generations; transfer this relationship of fidelity to the coming generations.

Hadrat Musleh Mau'ūd^{ra} - “Filled with Secular & Spiritual Knowledge”

Hadrat Mirzā Nāsir Ahmad Khalīfatul Masīh III^{rh}

On December 21, 1965, Hadrat Khalīfatul Masīh III^{rh} delivered a speech at the occasion of the Jalsa Sālāna Rabwah. A portion of this speech was related to the magnificent achievements of Hadrat Musleh Mau'ūd^{ra}. It is being reproduced here for the benefit of the readers. The original Urdu text can be found in Khutbāt Nāsir Vol. 1, pg. 52-64. It was originally rendered into English by Belal Khalid and has been revised by the Ahmadīyya Gazette Canada team.

In this prophecy, the second point we are told regarding the Promised Reformer is that, “he will be filled with secular and spiritual knowledge,” this is so that, “the superiority of Islām and the status of Allāh’s Word may be manifested to people,” and that “those who are desirous of life be saved from the clutches of death and those who are buried in the graves can come out.”

Thousands among us have ourselves witnessed that on account of [Hadrat Khalīfatul Masīh II’s] true obedience to the Holy Qur’ān and the perfect love and devotion for this Holy Scripture, Allāh, the Exalted, the Fountainhead of all bounties, granted a divine light to this pure being’s vision and understanding. [Through this divine light] wonderful and extraordinary subtle points of wisdom hidden in the word of God and the Holy Book [began to] shower upon him like heavy rain. [Our] loving God, through his Rahmāniyyat, placed such blessing in his thoughts and vision that eternal truths started being disclosed to him. And so, all the knowledge, wisdom,

deep insight, realities, subtle points, proofs, and arguments that he came up with and which he expressed in Tafsīr Kabīr and other books are of such a perfect order, and without a doubt, extraordinary in their nature and status that it is impossible for any other to counter them. This is because the miracle of his extraordinary Tafsīr was not due to his personal abilities; rather he wrote it due to [divinely bestowed] understanding of the Unseen. [He wrote it] with the support of the Independent and Holy God. These miracles prove that he was a true reflection of the Messiah of Muhammad^{sa} in terms of his high status, beauty and character. Also, according to the glad-tidings mentioned in the prophecy, he surpassed his contemporaries in expressing religious and secular knowledge to the extent that upon listening to his lectures and studying his books, [all, whether an] insider or outsider, were forced to admit that the knowledge and intricate meanings described by him were from a different world, not having even remote relation to any worldly education or training. [His explanations] were characterized with distinct proof of the divine support.

In order to prove the excellence of his secular and spiritual knowledge bestowed upon him by the special will of God Almighty, and to show the dignity of Islām, the status of the word of God, and establish the powers given to him, Hadrat Musleh Mau'ūd^{ra}

gave multiple challenges to the world but there was no one who dared to face him. In 1917, he^{ra} challenged the world in the following words:

“After [the passing away of] Hadrat Masih Mau'ūd, I challenge the entire world. If there is anyone who believes in the truth of his religion against Islām, then he should come forward and compete with me. I have concluded after extensive experience that Islām is the only living religion, and no other religion can contend with it. This is because God listens to our prayers and accepts them. He accepts [our prayers] while the means at our disposal are completely unfavorable. This is [in itself] is great indications of Islām being a living religion. If anyone has any doubt regarding this then he should come forward to test it himself, after all ‘Seeing is believing.’ All who are convinced that their religion is a living religion should come and provide proof of God’s relationship and love with them. If God [truly] loves them, then He would definitely help and support them in this competition... I challenge them to come to this competition to establish who is supported by God, and whose prayers are listened to by God. You people should bring forward your [representatives] for this competition. It is not that every individual person should come



HADRAT MIRZĀ BASHĪR-UD-DĪN MAHMŪD AHMAD^{RA}
KHALĪFATUL MASĪH II

forward for this challenge saying, "I accept." Only the representatives of different religions and sects should come forward. It is then that the world will know whose prayers are accepted by God. I make it my claim, that it will be my prayers that will be accepted. Alas, [I am] sorry to say that the leaders of different religions are afraid to face this challenge. If they venture out for this challenge, they will have such a crushing defeat that they would never again dare to come forward." (Zinda Mazhab, Anwār Al-'Ulūm, Vol. 3 pg. 612-613)

In 1936 he^{ra} challenged the world saying:

"The Holy Qur'ān has a grandeur that no other book of this world

has. If anyone claims that their religious book also enjoys the same distinction, then I challenge them to come before me. If he is a follower of the Vedas, I challenge him to come before me. If he is a follower of the Torah, I challenge him to come before me. [Or], if he is a follower of the Gospels, I challenge him to come before me and present any metaphor from the Holy Qur'ān which he and I agree to be a metaphor. Then, if I am unable to corroborate it from within the Holy Qur'ān itself then without question he should consider me a false in this claim. However, if I am successful, they will have to accept that in reality there is no other book in the world except the Holy Qur'ān that possesses this quality." (Fadā'il-e-

Qur'ān II, Anwār Al-'Ulūm, Vol. 14 pg. 408)

In 1938, he^{ra} said:

"It is not that only the Promised Messiah^{as} possessed this quality, rather he also passed it on to others. I, too, have been taught the meanings of the Holy Qur'ān because of my association with him. So that any person, whether he is a secular scholar or a follower of any religion, whatever objection he wishes he can raise, by the grace of Allāh, I will answer him from the Holy Qur'ān itself. I have repeatedly challenged the world to compete with me in writing a commentary of the Holy Qur'ān. Even though, I have not been divinely commissioned [as a prophet], still no one was prepared to accept this challenge. And if anyone happened to announce his acceptance, they set meaningless conditions to get out of it. For example, that the room should be closed and there should not be any other books nearby. But they did not think that if I were to copy my points from older books and commentaries then, they would also have those books to copy from too. Further, if I were to copy from other books, then by my very hands I would prove my failure, as my claim is that I would present new meanings. If I were to copy from older commentaries, it would be a source of embarrassment and humiliation for me. So I know all these are just their excuses, the fact is that no one dares to come forward." (Tahqīq Haq kā Sahīh Tarīq, Anwār Al-'Ulūm, Vol. 13 pg. 410-411)

Then again, in March 1944 he^{ra} confronted the world with the following challenge:

"Allāh, the Exalted gifted me with the knowledge of the Holy Qur'ān through his angels and He created within me an aptitude similar to

I know, today, aside from myself, nobody on the face of the earth has been granted knowledge of the Holy Qur'ān by God Himself... and in this age He has appointed me the teacher of the Holy Qur'ān for the entire world.

the one some have for finding keys to treasure. I have been given the keys to the knowledge of the Holy Qur'ān. There is no scholar who can come before me to whom I cannot establish the excellence of the Holy Qur'ān. [We are here] in Lahore, it is a city that has a university and many colleges have opened here. Many great scholars of different disciplines can be found here. I say to them all, any scholar of any discipline in the world should come before me. Any professor in the world should come before me. Any scientist in the world should come before me and criticize the Holy Qur'ān based on his field of expertise and see, that by the grace of Allāh, I can provide him with such a response that the world will acknowledge my refutation. I make it my claim that I will answer him from the very word of God. I will refute his objections by way of verses contained in the Holy Qur'ān." (Miān hī Musleh Mau'ūd kī Pashghū'ī ka Misdāq Hūn, Anwār Al-'Ulūm, Vol. 18 pg. 667)

In December 1944 he^{ra} said:

"[I am] a person who never enjoyed good health even for a day, a person God himself kept alive, in order to fulfill His prophecies through him and to present the proof of Islām and Ahmadiyyat's truthfulness before people. Further, I was that person who had no excellence in worldly disciplines, but by His grace He sent angels for my education, and taught me such meanings of the Holy Qur'ān which are beyond the realm of thought of any human. The wisdom bestowed upon me

by God, and the spiritual fountain that has erupted in my bosom are not unreal or imaginary. Rather they are so definite and real that I challenge the entire world to compete with me. If there is anyone on the face of the earth who claims that God has taught him the Holy Qur'ān, then I am ever ready to compete with him. But I know, today, aside from myself, nobody on the face of the earth has been granted knowledge of the Holy Qur'ān by God Himself. God bestowed this knowledge of the Holy Qur'ān to me and in this age He has appointed me the teacher of the Holy Qur'ān for the entire world. God has brought me forth that I may spread the name of the Holy Prophet Muhammad^{sa} and the Holy Qur'ān to the corners of the world. [Also so that], I may forever defeat all false religions that oppose Islām. The whole world can exert every effort and gather all its forces, Christian kings with their nations can come together, Europe and America can join forces, all the great wealthy nations of the world can unite and try to cause my failure in this cause. Even then, I swear by God, while facing me they will face failure. And God will destroy all their plans, machinations, and schemes against my prayers and plans. God will, through me, my disciples or my followers establish the respect of Islām in the world in order to establish the truthfulness of this prophecy about the respect of the Holy Prophet Muhammad^{sa}. God will not let the world be until Islām is again established with its

full grandeur and until the Holy Prophet^{sa} is again acknowledged as the only living prophet...

I present this truth before the world as openly as possible. This voice is the voice of He who is the God of the earth and the heavens. This will is the will of He who is the God of the earth and the heavens. This truth will not be deferred; it will not be deferred; it will not be deferred! Islām will be victorious over the world. Christianity will be left defeated. There is no power that can save Christianity from my attack. God will conquer it through my hands. It will be destroyed in my lifetime in such a way that it would never be able to raise its head again, else a tree will grow from the seed sown by my hands that will see Christianity withering away like a dry bush and the flag of Islām and Ahmadiyyat will be seen waving at the greatest heights in all the four comers of the world." (Al-Mau'ūd, Anwār Al-'Ulūm, Vol. 18 pg. 646-648)

He^{ra} then said:

"Allāh, the Exalted's attribute of being All-Knowing has manifested through me with such grandeur and majesty that I cannot find its parallel among the other caliphs.

I am the one who was referred to as being 'born yesterday.' I was the one who was called foolish and unlearned. Yet, after I took over the office of Khilāfat, Allāh, the Exalted opened Qur'ānic secrets to me in such abundance that the Islāmic world has no choice but to read and benefit from my books until the Judgment Day. Which

Which Islāmic issue is there that Allāh, the Exalted, has not disclosed in complete detail through me? The issues of Nabūwat, kufr, Khilāfat, Taqdīr, insights on Qur'ānic matters, Islām's economic system, Islāmic politics, and Islāmic society had not been extensively written on in the last 1300 years. God enabled me to carry out this service for the religion, and He unveiled these intricate matters about the Holy Qur'ān through me, which today are being copied by all whether friends or foes.

Islāmic issue is there that Allāh, the Exalted, has not disclosed in complete detail through me? The issues of Nabūwat [prophethood], kufr [desbelief], Khilāfat, Taqdīr [predestination], insights on Qur'ānic matters, Islām's economic system, Islāmic politics, and Islāmic society had not been extensively written on in the last 1300 years. God enabled me to carry out this service for the religion, and He unveiled these intricate matters about the Holy Qur'ān through me, which today are being copied by all whether friends or foes. They may curse me a million times, they may malign me, but any person who wants to spread the message of Islām will be indebted to me and will never be able to escape my benefactions. Even if he is a Paigāmī, or an Egyptian, whenever his descendants decide to serve Islām, they will be forced to read my books and derive benefit from them. In fact, I can say without being boastful, that through me more material has been collected and is still being collected as compared to any previous *Khulāfa'*. And so they may slander me or curse me, but if any knowledge of the Holy Qur'ān falls in their laps it will be by way of me. The world will then have to say to them, "O fool! All that you have filled your lap with, you have taken from him! How dare you oppose him!"

(Khilāfat-e-Rāshida, Anwār Al-'Ulūm Vol. 15, pg. 287-288)

Allāh, the Exalted said, "He will be filled with worldly and spiritual knowledge." With regards to this I had gathered lots of details, but at this time, for the purpose [of explaining this prophecy], I can only present a brief sketch [of his achievements.]

One of the books in this regard is Tafsīr Kabīr which is such a wonderful commentary that any person who has done a careful study of any portion of it will be forced to acknowledge that if any godly person would have published a portion of this book, he would have been ranked among the holiest people of the world. But besides this, he wrote many other books about the Holy Qur'ān. According to my estimate, Hudūr^{ra} wrote at least 8,000 to 10,000 pages of commentary on just the Holy Qur'ān, the eleven volumes* of Tafsīr Kabīr being included.

Hudūr^{ra} wrote:

- 10 books and leaflets were on doctrine.
- 31 books, magazines and lectures were written on spirituality, Islāmic Morals and Islāmic beliefs.
- 13 books and leaflets were written on the life and the character of the Holy Prophet^{sa}.
- 4 books and leaflets were on history.
- 3 books and leaflets were written

on Islāmic Jurisprudence

- 25 books and leaflets were written on political affairs before the division of India and Pakistan.
- 9 books and leaflets were written on political affairs after the division of India and Pakistan.
- 15 books and leaflets were written on the political affairs of Kashmir.
- 99 books and leaflets on various issues and programs related to Ahmadiyyat.

In total these add up to a collection of 225 books and leaflets. As was mentioned in the prophecy, "he will be filled with worldly and spiritual knowledge," one cursory look at these books is enough to convince us that they are filled with worldly as well as spiritual wisdom. What is most pleasing is that whenever he wrote a book or a leaflet, all acknowledged that it is not possible to improve upon his writing. Whenever he took the lead in politics, or gave advice in this regard, his greatest foes acknowledged his par excellence. There are innumerable details about the prophecy of his worldly and spiritual wisdom, but I am unable to touch upon even one thousandth part of it. So with this brief overview I end this portion of the prophecy.

**Initially Tafsīr Kabīr was published in 11 volumes, since then it has been printed in 10 volumes and 5 volumes.*



The Promised Reformer^{ra}

The following is the transcript of MTA International's documentary entitled, "The Promised Reformer." It is available to watch online at <http://www.alIslam.org/v/24.html>. We are grateful to Fatima Amatullah Naseer for providing its transcription.

The truth of Prophets is demonstrated by the fulfillment of the prophecies they make. The founder of the Ahmadiyya Community in Islām, Hadrat Mirzā Ghulām Ahmad^{as} of Qādiān, the Promised Messiah^{as}, is the recipient of many prophecies. One of the most inspiring revelations concerns the advent of Musleh Mau'ūd, the Promised Reformer.

On February 20, 1886 the Promised Messiah^{as} announced that God had revealed to him that he would be blessed with a son. The revelation stated,

"A handsome and pure boy will be bestowed on thee. He will be extremely intelligent and understanding and will be meek of heart and filled with secular and spiritual knowledge. His fame will spread to the ends of the earth and people will be blessed through him."

This particular prophecy of the Promised Messiah^{as} is referred to as the prophecy of Musleh Mau'ūd or the Promised Reformer. In accordance with his words, the Promised Messiah^{as} was blessed with a son born on January 12, 1889 in Qādiān, India.

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} was later to become Khalīfatul Masīh II. His life was filled with many extraordinary accomplishments and he was to become a prolific writer, scholar and leader. At a young age, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad developed an interest in the study of the Holy Qur'ān and the traditions of the Holy Prophet Muhammad^{sa}. He was tutored in this by the first Khalīfa, Hakīm Maulwī Nūr-ud-Dīn^{ra}.

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad's^{ra} contribution to the Jamā'at activities began early. At the age of 17, he organized a little magazine called Tashīzul Adhān. A quarterly magazine devoted to writing about spiritual values was set up and this publication is still enjoyed by children today as it continues to be published under the same name.

When he was only 19, the father whom he revered dearly, passed away. Standing at the side of the Promised Messiah's^{as} deceased body, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} pledged, "If all of others should leave the Jamā'at of the Promised Messiah and I should be left alone, I will stand by the covenant of allegiance, the purpose of which Hadrat Ahmad^{as} was sent to this world. I shall leave no stone unturned to fulfill that purpose." The second Khalīfa lived another 57 years after making that pledge and every day of his life bore testimony to the fact that he lived up to his high resolve.

In 1914, he was elected as the second Khalīfa. He was only 25 at the time. The community was not very large in number, however, much more serious was the fact that some members of the community had challenged his position of office and had broken away. They protested that such a young man was unsuitable to become a caliph of the whole community. How wrong they were. The golden milestones and landmarks of Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad's^{ra} Khilāfat stand witness to his suitability as Khalīfatul Masīh.

A month into his Khilāfat, in April 1914, he formed a consultative body known as Majlis-e-Shūra. This went on to become established as a permanent institution within the community in 1922 and it is convened annually or as needed to make important policy decisions of the community. This blessed idea is now one of the great and unique features of the Ahmadiyya Jamā'at.

Hadrat Khalīfatul Masīh II^{ra} was very aware of the religious and educational needs of Ahmadi ladies. To this end he established the organization Lajna Imā'illāh in 1922. A magazine, *Al-Misbāh*, was introduced in 1926 solely for this organization. To ensure that the educational needs of girls was being looked after, the Nusrat Girl's High School was established in 1928 and in 1951, Jāmi'a Nusrat, or the Women's College, started functioning in Rabwah and in Pakistan. Ahmadi girls were,

thus, enabled to get education close to their homes. Religious education, as well as secular, was also given in these schools.

In December of 1938, Khuddām-ul Ahmadiyya, an organization consisting of young men between the ages of 15 to 40, was set up. Atfāl-ul Ahmadiyya was also set up to cater for the needs of boys less than 16 years. In 1940, Majlis Ansarullāh was established for all male members of the Jamā`at over the age of 40.

These auxiliary organizations of the Jamā`at have remained in place from the time they were set up until today and within them all members of the Jamā`at worked together and show an exceptional spirit of brotherhood and sisterhood as they strive to inculcate spiritual and righteous values within themselves.

The Madrasa Ahmadiyya, which was set up for religious instruction, was raised to the status of Jāmi`a Ahmadiyya by Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} in May 1928. This institution was to train learned members of the community as missionaries to take the teachings of Islām to various parts of the world.

One of the main aims of the Ahmadiyya Community is the propagation of the message of Islām. During his Khilāfat, Hadrat Khalīfatul Masīh II^{ra} took major steps in ensuring the fulfillment of this objective. After his election as Khalīfa he started a fresh translation of the Holy Qur`ān into English with explanatory notes in order to deliver the message of Islām to the European Nations. Muslim missionaries were trained and then posted out to various countries. Later on this responsibility was handed over to Anjuman Tehrik-e-Jadīd or the Department of Foreign Missions.

The first Ahmadiyya mission was established under Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad's^{ra} Khilāfat was in Mauritius. Hadrat Sūfi Ghulām Muhammad was the first missionary

there and he arrived on June 15, 1915. Hadrat Muftī Muhammad Sādiq, a companion of the Promised Messiah^{as}, arrived in Philadelphia in the USA on February the 15, 1920 to preach Islām in the US.

The Tehrik Jadīd Scheme is still alive today. Mosques, mission houses, clinics, hospitals, schools, colleges and printing presses have been built in nearly 176 countries of the world dedicated to the service of Islām.

To attend to the religious needs of those in the Indo-Pakistan subcontinent, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} set up the Waqf-e-Jadīd Scheme in 1958. This had the aim of intensifying Islāmic activities in the rural areas of the Indo-Pakistan subcontinent. Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} inspired the community to cultivate the spirit of sacrifice within themselves. He urged the unemployed to work even if it was for a small wage. He advised the community to develop values of simplicity, modesty and austerity in their manner of food, dress and housing. He laid down guidelines such as cooking only one dish for meals. Simple though it was, it created a collective spirit of sacrifice not seen in any other community.

In 1924, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} was invited to attend the Wembley Conference of Religions and to represent Islām. His arrival in London was covered widely in the press. Ch. Muhammad Zafarullāh Khān^{ra} read out the English translation of his address. The audience listened attentively and the address received a great deal of attention. While in London, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} also laid the foundation stone of the Fadl Mosque.

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} was a great intellect. No subject was too difficult for him to speak upon. Whether it was about the existence of God, prayer, divine decrees, worship, the benefit of divine

law, life after death, heaven and hell and their reality, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} was able to explain and discuss all of these topics clearly and understandably. His greatest achievement, perhaps, was his outstanding contribution to literature. He wrote over 200 books and pamphlets. Though he had no worldly qualifications he clearly displayed the ability, as was promised by Allāh, in both religious and secular knowledge.

As early as 1913, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} launched Al-Fadl, the weekly Urdu newspaper of the Jamā`at, and that continues to publish to this day. Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} wrote Tafsīr-e Saghīr, a brief commentary on the Holy Qur`ān, and Tafsīr-e Kabīr, an exhaustive commentary on the Holy Qur`ān which has been described as, "a fathomless ocean of knowledge." This 10,000 page commentary contains a deep exposition of thousands of spiritual truths and hidden secrets of the Holy Qur`ān many of which have not been presented before.

On September 20, 1948 the Jamā`at faced a major upheaval following the partition of India and Pakistan. The centre of the Jamā`at was moved from Qādiān in India to Rabwah, a small town near Chiniot in Pakistan which was then a barren track of land. 313 volunteers elected to remain in Qādiān to protect its holy precincts. The group included Hadrat Mirzā Wasim Ahmad, Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad's^{ra} son. It was a very testing time for the Jamā`at in India which was surrounded by hostile forces but in spite of this the Jamā`at established itself and flourished in Rabwah.

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} launched the Waqf-e-Zindagi Scheme for dedicating one's life in Islām. He initiated the annual Sīrat-un-Nabī Jalsa, in which a public meeting is convened to present to the world the life and character of the Holy Prophet Muhammad (peace and blessings of Allāh be upon him). He also instituted



the annual observance of Religious Founder's Day which is to celebrate the lives of founders of all the great religions. These events have been instrumental in promoting interfaith understanding and appreciation.

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra} had been given a prophetic title, Fadl-e Umar, indicating his spiritual affinity to Hadrat Umar^{ra}, the second successor to the Holy Prophet (peace and blessing of Allāh be upon him). His achievements bore a close resemblance to Hadrat Umar^{ra} in that he was a brilliant administrator and laid down the structure of the Jamā'at as we know it today.

The 52 glorious years of his Khilāfat saw many great achievements. It genuinely represented a golden era in the history of Ahmadīyyat in Islām. He led the community through times of great adversity. With all the odds against him, even to have survived would have been a great achievement but the Promised Reformer^{ra} did so much more and fulfilled the prophecy to the word.

To the members of the community, he was at all times a deeply loving father to whom they could look up to for

guidance, advice and encouragement. To all intelligent and reasonable people of goodwill, he proved to be a wise friend and counselor. Towards his opponents he was forbearing and truly sympathetic over their lack of understanding. And to the afflicted he was, without discrimination, a ready source of comfort and relief.

His demise on November 9, 1965 plunged the members of the community into overwhelming and intense grief. The editor of *The Light*, a weekly publication by the Lahore Group, wrote under a caption entitled, "A Great Nation Builder," that "the death of Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra}, head of the Ahmadīyya Movement, rang the curtain down of an eventful career packed with a multitude of far-reaching enterprises, a man of versatile genius and dynamic personality. There is hardly a sphere of contemporary thought and life during the past century from religious scholarship to missionary organization even political leadership on which the deceased did not leave a deep imprint."

Hadrat Mirzā Bashīr-ud-Dīn Mahmūd Ahmad^{ra}, in his own words on the

occasion of the annual convention in 1961 said, "I declare depending on the favors and blessings of Allāh that my name shall be preserved in the world forever. Although I will die one day, my name shall never be erased from history. This is the decree of Allāh."

On the occasion of the centenary celebrations of the Jamā'at Ahmadīyya, one of the sons of the second Khalīfa who was then the 4th Khalīfa of the Promised Messiah^{as}, Hadrat Mirzā Tāhīr Ahmad^{rh} said, "So let us enter the new century with the determination that we would respond to the call of Musleh Mau'ūd^{ra} every moment of whose life saw the fulfillment of that prophecy. If you respond to that call, you will live that age of Hadrat Musleh Mau'ūd^{ra}, if you live the age of Hadrat Musleh Mau'ūd^{ra}, you will live the age of the Promised Messiah^{as}, the greatest lover of the Holy Prophet^{sa}. And if you live the age of the Promised Messiah^{as} you are assured by the Holy Qur'ān that you will live the age of the Holy Prophet^{sa}. A time will come when all people will proclaim in unison may the mercy of Allāh descend upon this great servant of Islām who sacrificed his whole life for this cause."

3rd Abdus Salām Science Fair

Dr. Ijaz Rauf, National Secretary Ta'lim

The Abdus Salām Science Fair has been held every year since 2009 in the memory of Dr. Abdus Salām. It is organized by the National Department of Ta'lim, Jamā'at Ahmadiyya Canada. Professor Abdus Salām, the first Muslim scientist to win a Nobel Prize, shared the 1979 Nobel Prize for Physics with two American scientists Sheldon Glashow and Steven Weinberg for their independent development of a theory unifying the electromagnetic and the weak nuclear forces. Dr. Abdus Salām was born in Pakistan and remained a proud citizen of Pakistan his entire life. After his death on November 21, 1996, his remains were also transported for burial to Pakistan.

Dr. Abdus Salām was one of the mightiest intellectuals born in the land of Pakistan. Although the Government of Pakistan and some religious factions of the country always tried to disown him due to his association with the Ahmadiyya Muslim community, he was still a hero and a role-model for a great number of Pakistani youth in particular and Muslims in general. He was the lone Pakistani star to rise from one of the most underdeveloped regions of his country and shine brightly on the international scene. He not only carried out research for the Gauge Unification of Fundamental Forces, but also was a great believer in the unification of the international scientific community. His efforts in this regard led him to become the founding director of the International Center

for Theoretical Physics (ICTP). This unique institution located in Trieste, Italy is now known as the Abdus Salām International Center for Theoretical Physics. It invites and benefits over a thousand scientists each year from all around the world.

Dr. Abdus Salām was the most outspoken and influential advocate of science in developing countries. For him, the difference between the developed world and the developing world was not of wealth but of science and technology. His own example has demonstrated that the 'third world' can not only learn, but it can also excel in learning, and even lays its foundations. To promote science in third world countries, he built a network of organizations such as the Third World Academy of Sciences (TWAS) and the Third World Organization for Women in Science (TWOWS).

Dr. Abdus Salām set an example worthy of being emulated our youth. The best way to cherish his memory is to create an environment that is conducive for the development of scientific spirit and tempers essential for the creation of many more *Salāms*. This is why the National Department of Ta'lim strives every year to hold this exciting event. It serves to encourage students to think like young scientists. The main purpose of the fair is to raise the profile of science among children, parents and the community at large. This also helps to show the progress of our youth in sciences as the years progress by

demonstrating their scientific learning and achievements.

This year the science fair was held on Saturday November 12, 2011 at the newly built Tāhir Hall, while prize distribution and the closing ceremony were held in the Bai'tul Islām Mosque. The day started at 9:00 a.m., with students setting up their projects for display and evaluation. Students were divided into four groups as follows:

1. Al-Khwarizmi Group:
Boys grade 5 to 8
2. Ibn al-Haytham Group:
Boys grade 9 to 12
3. Abū Ali Sīnā Group:
Girls grade 5 to 8
4. Jābir ibn Hayyān Group:
Girls grade 9 to 12

There were five judges on the men's side and 4 judges on the ladies side to view the projects, ask questions and evaluate the projects according to preset criteria. The evaluation and exhibition of projects started at 10:00 a.m. Project evaluations concluded around 1:00 p.m. However, the public viewing of the projects continued after Zuhr and Asr prayers.

A special feature at this year's science fair was that a few distinguished guests from outside the community also visited the Science Fair. They visited the project displays, asked questions and encouraged students in their efforts. Among the distinguished guests were Dr. Reza Moridi, a physicist and an MPP from Richmond Hill, Sahebzada

A. Khan, from the Council General of Pakistan in Toronto and Professor Stephen Julian, Associate Chair for the Department of Physics, University of Toronto.

“Pakistan will always remain proud of Abdus Salām and such events serve as motivators for our youth to follow the example of Abdus Salām. He is an inspiration for many of our youth,” said Sahebzada A. Khan.

“I was impressed with the efforts these young scientists have put into their projects for this fair, congratulations! It is your time and I can see many Abdus Salāms of the future sitting in front of me,” were the remarks of Dr. Reza Moridi.

“I am impressed with the emphasis that your community is putting on science

and education; I naturally feel that this is the right thing to do. Although the girls need to make a little better effort next year, it is heartwarming to see the trends in scientific thoughts of our youth. Many of the projects on protecting the environment, living green and protecting health gives us hope that our youth are headed in the right direction,” commented Professor Stephen Julian.

This year, a total of 99 participants from across Ontario registered for the event. This year’s winners are listed below.

Overall, the Science Fair was a fun-filled day where students, observers, parents and the guests were all inspired and motivated. May Allāh accept these humble efforts and multiply their fruits many fold. Āmīn.



AL-KHWARIZMI GROUP: BOYS GRADE 5 TO 8

Position	Name	School	Project	Award
1 st	Mabroor Bajwa	Teston Village PS	A Hydraulic system	\$300 Cash Award
2 nd	Ihtisham Ahmad	Teston Village PS	Theory of Relativity	\$200 Cash Award
3 rd	Hanan Minhas	Humber Summit MS	Portable Phone Charger	\$150 Cash Award
4 th	Maloof Ahmad	Country Hills PS	Habitas	Subscription to Scientific American

IBN AL-HAYTHAM GROUP: BOYS GRADE 9 TO 12

Position	Name	School	Project	Award
1 st	Burhhan Goraya	Maple High School	Tornados	\$400 Cash Award
2 nd	Sharjeel Rauf	Maple High School	Diffraction of Light	\$300 Cash Award
3 rd	Khizar Karim Mirza	Heart lake SS	Study on Human Psychology	\$250 Cash Award
4 th	Shahroze Rauf	Maple High School	Magnetic Levitation and its application	Subscription to Scientific American

ABŪ ALĪ SĪNĀ GROUP: GIRLS GRADE 5 TO 8

Position	Name	School	Project	Award
1 st	Aysha Anwār & Areegh Bhalli	Teston Village PS	Genetically Modified Food	\$300 Cash Award
2 nd	Tooba Ahmad & Manahil Chaudhry	Teston village PS	Drugs and Health	\$200 Cash Award
3 rd	Sabiha Chaudhry & Basma Ghuman	Discovery PS	Calcium’s Importance to Health	\$150 Cash Award
4 th	a. Aneeqa b. Nabeela	Vellore woods PS	a. Nails b. Niagara Falls	Subscription to Scientific American

JĀBIR IBN HAYYĀN GROUP: GIRLS GRADE 9 TO 12

Position	Name	School	Project	Award
1 st	Saima Mirza	Stephen Lewis SS	Magnetic Poles	\$400 Cash Award
2 nd	Nadia Kausar	Maple High School	All about the eyes	\$300 Cash Award
3 rd	Samita Chaudary & Nazia Zafar	Maple High School	Circulatory & Digestive System	\$250 Cash Award
4 th	Adeela	Woodbridge College	Vitamin C	Subscription to Scientific American

Ethnic Media Information Dinner

Abdul Haleem Tayyab



Representatives of ethnic media were present at the Media Information dinner organized by the Ahmadiyya Muslim Community Canada on Monday, January 23, 2012. The Chandni Garden in Brampton was filled with representatives from newspapers, radio programs and TV shows.

The program started with recitation of the Holy Qur'ān by Hafiz Ataul Wahab, a Missionary of the Ahmadiyya Muslim Community.

Abdul Haleem Tayyab, Media Co-ordinator of the community, welcomed the distinguished guests. In his remarks, he presented a summary of the major objectives and traditions of

the worldwide Ahmadiyya Muslim community. The main objective of the Community is to promote peace, love and harmony regardless of faith, colour and creed. Its motto is "Love for All, Hatred for None."

The National President of the Ahmadiyya Muslim Community Canada, Lal Khan Malik, welcomed the guests. He invited the media outlets to promote loyalty to our homeland and articulated that the key message of the Community is to promote peace and prosperity in the nation. He emphasized respect for every faith.

The Community organizes interfaith dialogue to bring people closer to

the commonalities of faith. Mr. Malik reminded that lack of knowledge and ignorance is the real enemy of peace. He stated that knowledge of the other person will enhance mutual respect and tolerance.

Farhan Khokhar, Chairman, World Media Forum was the master of the ceremony who invited and introduced the guests and appreciated their presence.

Around fifty members from different ethnic media were present and graced the occasion. Many of them also commented and expressed their views and appreciated role of the community.

GUESTS AT THE ETHNIC MEDIA AND INFORMATION DINNER

COMPANY / PROFESSION	REPRESENTATIVE
Ahmadiyya Gazette	Prof. Hadi Ali Ch.
Anchor	Daud Khan
Asian TV	Ashfaq Hussain
Breakfast Buzz	Akbar Waris and Saad Ali
Christian Voice	Shahdab Khokar
DSP TV	Naim Chaudhry
First Choice TV Show	Major Nagra
HCNC	Ahsan Qureshi
Jag Di Awaz	Usman Zaki
Jang Canada	AAmīr Arain
Journalist	Kuljit Singh Janjua
Journalist	Tarek Fateh
Journalist	Haris A Bajwa
Journalist	Affaf Azhar
Journalist	Azhar Sohail
Journalist	Tahir Gora
Journalist	Hafiz Rehman
Journalist	Sukhi Nigar

COMPANY / PROFESSION	REPRESENTATIVE
Journalist	Nasir Shah
Journalist	Kahwal Khosa
Journalist / Barrister	Ajaib S. Chatha
Lawyer	JP Maan
News-caster	Ananya
Pakistan News	Mian Mudassar
Pakistan Post	Azfar Amin
Pakistan Post	Zubair
PC Political	Asphandiar Wadiwalla
PeaceMag Canada	Naseer Ud Din
PTC	Ajay Fotedar
PTC Punjabi	Virender KS Mahlthor
Punjab 1	Sandeep Larian
Punjab Star	Simrat Grewal
Punjabi Daily	Sukhminder S. Hansra
Punjabi Media	Lakhbir Singh Grewal
Punjabi Media	Blindeh Singh
Punjabi Post	Dr. GS Bhandal

COMPANY / PROFESSION	REPRESENTATIVE
Quick Printing	M. Rizwan Pasha
Radio and TV Compare	Bashir Khan
Rawal TV	Deepinder Loomba
Rawal TV and Rogers TV	Urz Heer
Sadabahar Radio	Ashraf Raja
Spiritualism	Ramesh Mehta



COMPANY / PROFESSION	REPRESENTATIVE
Star Buzz	Meena Chopra Bhupinder Viridi
Urdu Khabarnama	Rana Sohail
Yahoo Radio	Sukhbir Sidhu
	Hamid Basharat
	Hameed Bhashani



Announcements

TICOSA



Executive Committee Meeting with Respectable Amīr Sāhib Canada

The second TICOSA Executive Committee meeting was blessed with the attendance of the Respected Amīr sāhib Canada. This meeting was held on January 15, 2012 in Amīr Sāhib's office. Respected Amīr Sāhib enlightened the committee with the objectives and goals of our association to uphold the wonderful values of humanity and benediction, the very hallmark of our excellent institution, i.e. Ta'limul Islām College, Rabwah. Amīr sāhib kindly accepted the following suggestions of the association:

1. Annual membership fee will be \$20.00 or \$100.00 CAN for life membership for the running expenses.
2. A formal membership meeting will be arranged to call the first formal election for the executives of Ta'limul Islām College Old Students Association at the eve of Majlis Shūra on April 21, 2012.
3. Every effort will be made to reach out to all former students of T. I. College across Canada.

Presently, the following members of interim executive are serving the association:

- Abdur Rashid Yahya, President,
maryahya@gmail.com - 647-988-6522
- Hidayatullah Hadi, General Secretary,
hhsayyed@gmail.com - 905-303-4000 Ext 2241
- Sajjad Malik, Finance Secretary,

samalik60@hotmail.com - 416- 801-2098

- Abdul Hayee Basharat, Joint Secretary,
hayee.basharat@gmail.com - 416-820-0712
- Faiz Mohyuddin Qureshi, Joint Secretary,
faizqureshi2000@yahoo.ca - 647-273-3586

I request all former students of T. I. College across Canada to please contact any of the above executive members to get registered by phone or by email by giving your name and particulars. It will help us in organizing our association.

Abdur Rashid Yahya
President, TICOSA

RESEARCH CELL PROJECTS

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name. The Research Cell is collecting data of all such books and thesis' that have been published under the name of any member of Jamā'at Ahmadiyya since 1889. Additionally, also contact us if you have any old hooks of the Jamā'at in your possession.

Please fax or e-mail us the following details. We anxiously await your responses.

REQUIRED DETAILS:

Book's Name (Title):
Author/Compiled By/
Translator/Writer:
Edition:
Place of Publication:
Publishing Date:
Publisher:
Number of Pages:
ISBN:
Language:
Subject:

PLEASE REPLY TO:

Incharge Research Cell,
P.O.Box #14 Chenab Nagar
(Rabwah), PAKISTAN
Phone: Office: 0092476214953,
Res: 0476214313,
Mob:3344290902
Fax No: 0092476211943
research.cell@saapk.org

Press Release: Canada's Foreign Minister Calls on Head of Ahmadiyya Muslim Jamā`at in London

LONDON, January 25, 2012

On January 24, 2012, Canada's Foreign Minister, John Baird MP, visited the World Head of the Ahmadiyya Muslim Jamā`at, Hadrat Mirzā Masroor Ahmad at the Fazl Mosque in London. His Excellency, Gordon Campbell, the Canadian High Commissioner to the UK and other members of staff were also present at the meeting which lasted around forty minutes.

During the meeting, the Foreign Minister mentioned how the Canadian Government was in the process of setting up an 'Office of Religious Freedom' and sought the views of His Holiness about how such an Office should function. In response, His Holiness explained that Islām taught that every person should be free to practise his religion openly and without fear of discrimination. He said that irrespective of religious differences, all members of a society should live together with a spirit of unity, peace and tolerance and that this was what the Office of Religious Freedom should strive to achieve throughout the world.

His Holiness spoke about the persecution faced by the Ahmadiyya Muslim Jamā`at in various countries, most notably in Pakistan. Speaking about the situation there, he said, that quite apart from religious persecution,

the community were deprived also of their basic civic rights. His Holiness said:

"In Pakistan all Ahmadi Muslims are denied their basic rights. We are unable to call ourselves Muslims or use Islāmic terms. My name is Masroor, but in Pakistan if somebody calls me this, then that person can be arrested and punished. Thus such laws that persecute and curtail basic rights must be changed. It is essential that religious views should not impact or interfere with Government policies."

The Foreign Minister said that he was very concerned whenever he heard of such matters and it was against such systematic persecution that Canada envisioned the Office of Religious Freedom to act. He said that he believed that where religious freedom existed, there other rights would naturally develop.

His Holiness also used the meeting to praise Western efforts to promote religious freedom and he said that in particular Canada deserved praise for this. He said that the efforts of the Canadian government to promote integration and religious tolerance had led to the Fourth Khalīfa of the Ahmadiyya Muslim Jamā`at to once



remark that he hoped the entire world would become like Canada. In response the Foreign Minister said that Canada truly valued the benefits of having a relatively open immigration system.

His Holiness mentioned that when he last visited Canada in 2008, he was very grateful that Prime Minister Stephen Harper attended the opening

of the Ahmadiyya Muslim Jamā'at's new mosque in Calgary and indeed the Prime Minister even delayed his departure for an international summit in Japan so that he could take part in the event.

His Holiness also informed the Foreign Minister that the Holy Qur'ān taught respect for all religions to such an

extent that Muslims have been ordered to not only protect their own mosques but to protect *all* places of worship, whether they be churches, synagogues or temples.

www.alislam.org/e/1549

Further Information:

press@Ahmadiyya.org.uk



اطلبوا العلم من المهد إلى اللحد

میرے فرقہ کے لوگ اس قد علم اور معرفت میں کمال حاصل کریں گے کہ اپنی سچائی کے نور اور اپنے دلائل اور نشانوں کے رو سے سب کا منہ بند کریں گے

Academic Achievement Awards Jalsa Sālāna & Ijtemā`at 2012

Recognizing talented members of Jamā`at who have made significant achievements in any academic field in the past calendar year (2011)

- Grade 12 or above will be presented at the occasion of Jalsa Sālāna Canada
- Grades 6 through 11 at Ijtemā` of their respective auxiliary organization
- Only students who have completed a course of study for example Grades 6-11 or Grade 12 and above can apply for these awards.
- In the case of community colleges, only a three year program of study leading to a certificate or diploma will be considered.

Deadline:
March 31st 2012

Please contact your local president, secretary Ta`lim or your auxiliary organization for forms; they are also available from the Mission House office, or online at: www.ahmadiyya.ca/talim

Please submit applications with all the required documents to the Department of Ta`lim, Bai'tul Islām Mosque, 10610 Jane Street, Maple, ON L6A 3A2, Canada, Fax: 905-832-3220.

Tutoring Services for Children بچوں کے لئے ٹیوشن کی خدمات

Are your children benefiting from tutoring services offered by your local department of Ta`lim?

Tutoring Classes are being offered for students of Grades 5 to 12

If your children are not benefiting from these classes please contact your Jama`at's Secretary Ta`lim or President for more details.

کیا آپ کے بچے جماعت کی طرف سے پیش کردہ ٹیوشن کی خدمات سے فائدہ اٹھا رہے ہیں؟

گریڈ 5 سے لے کر گریڈ 12 تک کے بچوں کے لئے ٹیوشن کا انتظام ہے۔

اگر آپ کے بچے ان خدمات سے فائدہ نہیں اٹھا رہے تو فوری طور پر اپنی جماعت کے سیکرٹری تعلیم یا صدر صاحب سے رابطہ کر کے مقامی کلاسوں کے اوقات اور جگہ کے بارہ میں معلومات حاصل کریں۔

For Further Information, e-mail atutoringclub@gmail.com or

Call Dr. Ijaz A. Rauf, National Secretary Ta`lim: (905) 832-2669 x 2272

In York Region Contact: Fatteh Malik Sahib fattehm@gmail.com or

call the above number on Tuesdays and Thursdays after Isha Prayers

National Department of Ta`lim

خدا کے ایک بندہ کو آپ کی تلاش ہے!

- کیا آپ محنت کرنا جانتے ہیں؟ اتنی محنت کہ تیرہ چودہ گھنٹے دن میں کام کر سکیں!
- کیا آپ سچ بولنا جانتے ہیں؟ اتنا کہ کسی صورت میں آپ جھوٹ نہ بول سکیں۔ آپ کے سامنے آپ کا گہرا دوست اور عزیز بھی جھوٹ نہ بول سکے آپ کے سامنے کوئی اپنے جھوٹ کا بہا دار نہ قصہ سنائے تو آپ اس پر اظہارِ نفرت کئے بغیر نہ رہ سکیں۔
- کیا آپ جھوٹی عزت کے جذبات سے پاک ہیں؟ گلیوں میں جھاڑو دے سکتے ہیں؟ بوجھ اٹھا کر گلیوں میں پھر سکتے ہیں؟ بلند آواز سے ہر قسم کے اعلان بازاروں میں کر سکتے ہیں؟ سارا سارا دن پھر سکتے ہیں اور ساری ساری رات جاگ سکتے ہیں؟
- کیا آپ اعتکاف کر سکتے ہیں؟ جس کے معنی ہوتے ہیں۔
(الف) ایک جگہ دنوں بیٹھ رہنا۔
(ب) گھنٹوں بیٹھ وظیفہ کرتے رہنا۔
(ج) گھنٹوں اور دنوں کسی انسان سے بات نہ کرنا۔
- کیا آپ سفر کر سکتے ہیں؟ اکیلے اپنا بوجھ اٹھا کر بغیر اس کے کہ آپ کی جیب میں کوئی پیسہ ہو؟ دشمنوں اور مخالفوں میں، ناواقفوں

آپ ایسے ہیں تو آپ اچھا مبلغ اور اچھا تاجر ہونے کی قابلیت رکھتے ہیں۔ مگر آپ ہیں کہاں؟ خدا کے ایک بندہ کو آپ کی دیر سے تلاش ہے لے احمدی نوجوان! ڈھونڈ اس شخص کو اپنے صوبہ میں، اپنے شہر میں، اپنے محلہ میں، اپنے گھر میں، اپنے دل میں!!

مرزا محمود احمد
المصلح الموعود

ماہنامہ کنیز کینڈا

فروری 2012ء

وہ سخت دین و فہم ہوگا اور دل کا حلیم
اور علوم ظاہری و باطنی سے پر کیا جائیگا

